

A most worthy
S P E E C H
Of the truly Honourable and wor-
thy Member of the House of Commons
SIR EDWARD DEERING.

Knight and Baronet,

Spoken in Parliament

Concerning the Liturgy of the Church
of England, and for a Nationall
SYNOD.



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Sir Edward Deering's Speech in Parliament, concerning the Liturgy of
the Church of England, and a Nationall Synod.

M. r Speaker,

The Question is, whether this clause concerning some pretended
erroneous passages in our Liturgy shall be laid by or not.
I am of opinion to decline them here, but not to bury them
in perpetuall silence.

In this period, you give us (in generall termes) a promise of a Na-
tionall Synod: I doe still wish the presence of it, it brings (to my
understanding) the only proper cure and remedy for all our
Churches distractiōns.

The promised Synod is too far off; let me have better assurance
than a promise, which that I may obtaine, I will be bold to give
you reasons to induce that Assembly, and speed it also.

M. Speaker, Much hath beeene said, and something attempted to
bedone, to regulate the exterior part of Religion: but Sir, wee
bleed inwardly; much indeavour hath been to amend the deformed
formes, and to new governe the government.

Yet Sir, this is but the leaves of good Religion, fit (I confess notwithstanding) to be taken care of, for beauty and ornament: Nay
some leaves are fit and necessary to be preserved for shadowes and
for shelter to the blossoms and the fruit.

The fruit of all is a good life, which you must never expect to
see unlesse the blossomes be pure and good, that is, unlesse your
Doctrine be sound and true.

Sir, I speake it with full griefe of heart; whilst we are thus long
pruning and composing of the leaves, or rather whilst some would
pluck all leaves away, our blossomes are blasted, and whilst we sit
here in cure of Government and Ceremonies, we are poysoned in
our Doctrinals? And on whose doore will the guilt and sin of this
lie.

* *Qui non vetat peccare cum potest; jubet.* Senec.

It is true that this mischiefe growes not by our consent, and yet

I know not by what unhappy fate, there is at present such an all da-
ring liberty, such lewd licentiousnesse for venting all mens severall
senses (senselesse senses) in Religion, as never was in any age, or
Nation, until this prelent Parliament was met together.

Sir, it belongs to us to take heed, that our countenancing (the
countenance of this honourable House) be not prostituted to si-
nister ends by bold offenders : If it be in our power to give a re-
medy, a timely and seasonable remedy to these dangerous evils,
and if we (being also put in mind) shall neglect to doe it, we pluck
their sinnes on our owne heads.

X Alienum qui fert scelus, facit suum. Seneca.

Shall I behold to give you a very few instances ? one for a hun-
dred, wherewith our Pulpits and Presses doe groane ?

1 Mr. Speaker, There is a certaine new-borne, unseene, ignorant,
dangerous, desperate way of independency : Are we Sir, for this In-
dependency ? Nay Sir, are we for the elder brother of it, the Presby-
teriall form ? I have not yet heard any one Gentleman within these
walls stand up and assert his thoughts here for either of these so
different, so repugnant innovations, witnesse the severall dedica-
tions to us.

Nay, both these wayes, together with the Episcopall, come rush-
ing in upon us, every one pretend ing a forehead of Divinity.

1 Episcopacy sayes it is by Divine right : and certainly Sir, it
comes much nearer to its claime than any other.

2 Persberty, that saith it is by Divine right.

3 Nay, this illegitimate thing, this new-borne Independency,
that dares to say it is by Divine right also.

1 Thus the Church of *England* (not long since the glory of re-
formed Religion) is miserably torn and distracted, whither shall
we turne for cure ?

2 Another instance, if I would deale with a Papist, to reduce
him, he answers (I have beeene answered so already) To what Reli-
gion would you perswade me ? what is the Religion you professe ?
your 39 Articles, they are contested against ; your publique so-
lemnme Lyturgy that is detested, and which is more than both these,
three essentiall, proper, and onely markes of a true Churche,

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they are protected against what Religion world you perwade me to : where may I find and know, and see, and read the Religion you profess? I beseech you Sir, helpe me an answer to this Papist.

Nay, Sir, the Papist herein hath assistance even amongst our selves, and doth get the tongues of some men, whose hearts are far from them: For at one of our Committees I heard it publikely asserted by one of that Committee, that some of our Articles doe containe some things contrary to holy Scripture.

3. Mr. Speaker, Sunday is a Sabbath, Sunday no Sabbath: both true, both untrue in their severall acceptions, and the knot I think, too hard for our teeth. Shall I give you an easier instance?

4. Some say it is lawfull to kneele at receiving the elements of our holy Communion, and others plead it as expedient: some do preesse it as necessary: and there wan's not others who abhorre it as idolatrous. And Sir, I am confident you cannot so stare this easie Question to passe amongst us, but that there will be many Contra-
dicences.

5. The second Epistle of s. Peter is now newly denied to be the Apostles: our Creed, the holy Apostles Creed, is now disputed, denied, inverted, and exploded by some who would be thought the best Christians amongst us: I startled with wonder and with anger, to hear a bold mechanike tell me that my Creed is not my Creed, he wondred at my wonder, and said, I hope your Worship is too wise to beleive that which you call your Creed.

X O Deus bone, in quaestione reservisti nos! Polycarp.
This is a diabolical riddance, Arist. One absurdity leads in a thousand. And when you are downe the hill of errors, there is no bottome but in hell, and that is bottomelesse too.

6. Sir, shall I be bold to give you one (and but one:) instance more? Much clamor now there is aginst our publike Liturgy, though hallowed with the blood of some of the first composers of it. And surely Sir, some parts of it may be very well corrected; but the clamors now go very high, impudence or ignorance is now grown so frontlesse, that it is lowly expected by many, that you should utterly abrogate all formes of publike worship, extirpation of Episcopacy, that hope is already swallowed; and now some men are as

ready for the abolishing of the Liturgy ; that so the Church of England in her publike prayers, nay her offerture, may be as a babbler at all adventures; a brainlesse, stupid, an and ignorant conceit of some.

Mr. Speaker, The wisdome of this House will (I am confident) never finck so low, never fall into such a delinquency of judgement and piety: when you doe, I shall humbly submit my selfe unto the stake and faggot, (I meane) for certainly Sir, I shall then be a Parliament Heretick.

Thus much for a last of that whereof there is too much abroad: for the divisions of Ruben, there are great things of that abroad.

Sir, thus we are engaged, enclosed in points of Divinity , and with the favour of that Gentleman who did last time discusse it , I must againe propound my dutifull Quere to be resolved by the wisedom of this House; whether we be *Idonei & competentes Judices*, in doctrinall resolutions? in my opinion we are not : let us maintaine the Doctrine established in the Church of England, it will be neither safety nor wisedome for us to determine new.

Sir , I doe againe repeate and avow my former words , and doe confidently affirme, that it was never seene knowne in any Age, in any Nation throughout the world, that a st of Lay-men, Gentlemen, Souldiers, Lawyers of both gownes, Physicians, Merchants, Citizens, all Professions admitted , or at least admirable, but the Professors of Religion alone excluded , that we should determine upon Doctrinall Divinity.

Shall the Clergy hold different Doctrine from us? or shall our determination bind them also? they are a considerable body in the Kingdome. They are herein surely as much concerned as we , and ought not to be thought fit for no other than for spiritual emploment: how shill we answer it to God and a good conscience; if we shut them out of that which we our selves pretend to be only their proper worke ?

Mr. Speaker, we cannot brag of an unerring Spirit : infallibility is no more tyed to your chaire, than to the Popes. And if I may speake truth, as I love truth with clearnesse, and with plainnes, I do here ingenuously professe unto you, that I shall not acquiesce, & sit downe

downe upon the Doctrinall resolutions of this House, unlesse it
be where mine owne Genius doth lead and prompt me to the same
conclusions.

Mr. Speaker We are here convened by his Majesties writ to treat
Super arduis negotiis Regni & Ecclesie I beseech you let us not turne
Negotia Ecclesie into *Dogmata fidei*: there is a great difference in
objecto, betweene the Agends and the Credens of a Christian: let
us so take care to settle the government, that we doe not unsettle
the doctrines,

The short close of all with a motion, is but this: we are poysoned
in many poyncts of Doctrine, and I know no Antidote, no Re-
cipe for cure but one: A well chosen and a well tempered Nationall
Synod, and Gods blessing thereon: this may cure us, & without
this (in my poore opinion) Englan^d is like to turne it selfe into
a great *Amsterdam*, and unlesse this Counsell be very speedy, the
Disease will be above the Cure.

Therefore that wee may have a full fruition of what is here but
promis'd, I doe humbly move that you will command forth the
Bill for a Nationall Synod, to be read the next morning. I saw the
Bill above five months since in the hands of a worthy Member of
this House; if that Bill be not to be had, then my humble motion
is (as formerly) that you would name a Committee to draw up
another.

This being once resolved, I would then desire that all motions
of Religion (this about the Liturgy especially) may be transferred
hither; and you will finde it to bee the way of peace and unity
amogst vs here.

F I N I S.